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A Present Christ.

No fable old, no mystic lore,
No dream of bards and seers,
No dead fact, stranded on the shore
Of the oblivious years,—
But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.
The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press
And we are whole again.
Through him the first fond prayers are
Our lips of childhood frame; [said,
The last low whispers of our dead
Are burdened with his name.
—Whittier.

A Visit to San Francisco.

On Friday Oct. 1st, brother Beeghly and family, with your correspondent, took passage on the steamer "Mary Garrett," at Stockton for the Metropolis of the Pacific States, and after a pleasant but somewhat tedious voyage, we arrived at the city on Saturday morning about 8 o'clock. We were met at the landing by Brethren Stewart and Campbell and piloted to the hospitable home of Bro. Brockwell, where we made our temporary dwelling place during our sojourn in the city. On Sunday morning we preached at the house of sister Mary Plummer at 11 a. m. We listened to brother Brockwell on the street, which reminded us of some of the stormy scenes recorded in the history of Paul's travels and labors. Bro. Brockwell like Paul of old keeps nothing back but vigorously assails the sins of the times, such as drunkenness, Sabbath breaking and kindred evils; in fact it is our opinion, and we said so to him, that he could have greater success if he would not be quite so aggressive, but he thinks differently and of course he ought to be the better judge.

On the day in question, he was considerably interrupted by saloon keepers and their allies; and the scene was at times anything but pleasant. He however held his ground, but a little help from the police was necessary. All the well-dressed and respectably appearing class of men, seemed to be his friends, while the roughs, if they had their way would drive him from the field. The contrast between his friends and foes is certainly gratifying, and upon the whole Bro. Brockwell is doing a good work. He is the "right man in the right place." The little church in the city was organized Dec. 15th, 1884, with 9 members. They now number 24, nearly all of whom were baptized by Bro. Brockwell in San Francisco Bay, and the outlook is good for more.

Bro. Richard Plummer, a very promising young man, is also a minister in the city, and brother Samuel Stewart is their deacon. In the afternoon of the same day we preached at Brockwell's house, and in the evening we had a very pleasant communion service at the same place. The number of communicants present were 17; some being absent from the city. This church is made up of English, Irish, Scotch, Yankees, Welsh, Australians and other folks, all bringing their share of natal kindness so that

the whole is a lump of union, energy and love, that must tell for the right. God bless the Brethren in San Francisco.

On Monday the 4th, we procured our tickets for the "States," and at 3:30 p. m. started across the Bay by steamer to Oakland, where we took train for Lathrop, where a patient congregation was waiting to hear us. Arrived about 8:30, and preached to them, after which we lodged with Bro. John P. Wolf and family, and on the 5th we took train for the long ride homeward. Bro. Beeghly and family we hope are at home by this time, (11th,) and your correspondent is stopping at New Virginia, Iowa for a few days, when we hope to finish the trip. We came back via the Denver and Rio Grande R. R. The scenery along this route is not only grand, but magnificently and majestically grand. Who can describe it? We shall not attempt it although others have done so. But it must be seen to be understood and comprehended.

And now, when our mind goes back to California, it is only with feelings of regret that we had to leave the kind Brethren so soon. They have shown us much kindness for which the good Lord alone can, and we hope will reward them. Brethren, sisters and friends, we thank you all and shall long think of you. Remember us in your prayers.

P. J. BROWN.

Oct. 11th.

From Southwestern Missouri.

In my former correspondence, I mentioned the Methodist Episcopal Church South. It may be of interest to the readers of the EVANGELIST to say something more about this division of the Methodist church which led to this separate organization, and its continued existence so long after the cause for the division has been removed. The Methodist Episcopal church at an early day took a stand against the institution of slavery; but notwithstanding the prohibiting clauses in its discipline, slavery existed among the laity to a large extent until in 1844 the general conference decided in the case of Bishop Andrews, who had become by marriage connected with the institution of slavery. Although the Bishop owned no slaves, but his wife, the conference decided that he could not retain his standing in the church unless the slaves were manumitted. This decision was disregarded and a separate church organized in which the institution of human slavery was recognized as receiving divine sanction. The polity of both churches is substantially the same with the above exception. Nearly a quarter of a century has elapsed since the last vestige of slavery has been abolished, but the churches divided on that issue still maintain separate organizations. In many places in the southern states the church houses of the two branches are in the same yard, and here in this vi-

cinity the separate organizations are maintained with a distinction although there is no longer a difference. Several attempts have been made to bring about a union of the two branches but it has so far failed of consummation. In reply to my interrogation, an intelligent Methodist assured me that the union could not be accomplished as long as any considerable number of the original dissenters remained alive. These firmly believed that slavery was right, and they still believe so as I am fully convinced by my intercourse with former slave owners. They think that their Northern brethren did them an injustice in disfellowshipping them, and they expect an acknowledgment from them as a condition of union, which will never be made.

The fact that slavery is dead does not count anything with them. True, there could be no division on the slavery question now, but the division took place when slavery did exist, and, "on account of it you disfellowship us," say they, "you thereby did wrong, and you must make amends." Their feelings were well illustrated by a cut which appeared in one of the illustrated newspapers (I think Harper's) at a time when the fight over the question was at its hottest. The northern clergyman represented with a chalice in hand dispensing the sacred emblems to which a slave holder desired participation but was refused in the language and spirit of the self-righteous Pharisee "Stand back, thou sinner, I am holier than thou." They did not believe in close or even restricted communion as applied to slave holders.

I have related the above facts in order to emphasize the assertion that I can make with assurance that the animosities engendered by the late war have not all died out yet. If there were no other evidence of this fact, the unreconciled condition of this church division would prove it. If forgiveness, reconciliation and peace can not be found with those who profess Christianity where else can we look for it? In this and adjoining counties of the state of Missouri the history of this bitter conflict has been written in blood. "The owner of this farm," said a friend of mine as we passed by an old settled farm residence, "the owner of this farm was shot in his own house during the war. The house was surrounded in the evening and the bushwhackers shot him while sitting by his fireside." I had different places pointed out to me where the ancestors of the present generation were waylaid and shot. Here it was that the civil war assumed its most deplorable aspect, where neighbor was arrayed against neighbor in mortal combat. Where there was no safety day or night, at home or abroad from the assassin's bullet. These tragedies account for the continued existence of a M. E. church north, and a M. E. Church south, and not until the actors of this bloody performance and those immediate-

ly affected by them will have passed from the stage, and their places have been supplied by a new generation, will the animosities engendered by the late war have died out forever. The above certainly affords food for thought. Is it possible that in enlightened America, in the wane of the nineteenth century we have had human slavery and fratricidal war, in all the name of our blessed Christianity? It is even so. Almost incredible, and yet most certainly true. Let the gospel of peace and good will continue to be preached; the millenium has not come yet.

I do not wish to be understood as saying that there is no improvement in the sentiment of the people. There has been such improvement that there is entire safety. The gun of the bushwhacker is no longer a menace to this neighborhood. The improvement has been brought about by immigration from the north, the dying off of many of the original actors in the bloody drama and their places being supplied by a new generation. Life and property is as safe here as in any northern state. The bloody hate engendered a quarter of a century ago lurks only in the bosom of the grayhaired sires whose hands were dipped in gore and their numbers are becoming few in proportion and powerless for harm.

E. L. YODER.

(To be continued.)

Virginia Notes.

Our Lovefeasts both at Round Hill and Cross Roads passed off pleasantly and without anyone reporting anything of the meetings.

One of the grandest features of the occasion was the many young sisters at both places. Many tender and pleasant faced young sisters took up the armor of the Lord by humbling themselves as Christ did and his word teaches—by washing the feet of one another. These young sisters deserve much praise for their devotion in taking up the cross. May they continue their devotion, never halting for the scoffs and frowns of the world. Let love abound. Let love through all our actions run. Let us free ourselves from envy, if there be any, hatred, malice, whisperings or anything that has not love for its motive power. Love is the foundation of Christianity, and should be the motive power of the Christian. "God is love," and if we expect to be with him, we should not carry anything in our hearts but love. If we have love in our hearts and do Christ's commands, the time will come when scoffs, ridicule and such derision will be felt and feared no more, but eternal life, eternal happiness, joy forever, love beyond degree, heaven itself, will be ours, with God and the holy angels to dwell.

Not only the young sisters, but the older and the old sisters who have born the heat and burden of the day, who have endured trials and temptations, who have fought and are now fighting a good fight, should and will re-

ceive life eternal if love abounds.

The young and the old brethren all seem to be zealous in working for the Master. We should not neglect Christ's work and if some of our own goes undone. No one will pay so well for so little work done, as will the Lord. If we spend all our time in working for ourselves or for the world or Satan, none can or will give anything for our happiness after death, but to the contrary eternal punishment awaits us. But if we work for Christ, He will give us eternal life and happiness after death. The harder we work for Satan the severer will the punishment be. While the harder we work for Christ, the greater will be our happiness.

Let us shout a hearty amen to Bro. Mason's article on open communion. Our opinion was contrary to his until his writing on the subject, and since then he has acted so honestly and fairly in the discussion that he has convinced me. My uncle, G. W. Copp, says a hearty amen to it and asks me to give his views on the subject through the EVANGELIST, but Bro. Mason and others have done so well, and so many articles are now in waiting that I think it will suffice to say amen to such open communion.

Bro. Swihart's meeting in Indiana was a complete success. Oh for more such meetings. "Sing on, pray on, we are gaining ground. Oh what shall the harvest be?"

Bro. Shaver's meeting at Laurel Hill was a grand surprise. Few men do more for the Master than does Bro. Shaver, for so little compensation. He is now in Page county where only one member lives—one only who knows the Brethren. Poor soul! she must have a hard and lonely battle to fight. Remember though the greatest commander the world ever knew is yours. He will not let a victory be gained over you, so long as you fight under his banner. Sometimes we may think the enemy will gain the victory, but not so unless we yield to his wishes. Our love and strength for the Master is then only tried.

G. A. COPP.

McClains, W. Va.

We have deferred writing from this place (Prosperity) waiting for something good to write, but we came to the conclusion to write a short report for fear that we would be lost sight of as a congregation. We have had some church troubles in the past. We had written to Bro. H. R. Holsinger and H. Wise to come to our assistance. Bro. Holsinger being engaged at the time, could not come, and he gave us some advice. He told us to go to work by the Gospel rule. So we came together, what was left of us, and we had a pleasant time; the rule worked well, it seemed that the opposing spirit was not there and our prospect is now better for the future than it has been in the past, and we think that if we can get some good Bro. to come soon and help us hold meetings for two or three weeks that the cause will move smoothly on again and that we will have some better report to offer. We thank Bro. Henry Holsinger for his good advice.

C. J. SHOWALTER.